213 PRINT TO--par giáp ches. Printing in Ladak is confined entirely to the printing of texts, religious books, etc. The Lámas are the only people who print, and their methods are exceedingly primitive. They have blocks of wood engraved, and with these they print or stamp the texts, etc.

875 [129]PURR TO--máney ton ches i.e., to tell beads. Tibetans consider
788 that a cat is a sacred animal, having once slept on the hem of God's garment. They think that when it is purring, it is muttering prayers, hence the expression for to purr.

751 QUARANTINE--GHak ches. In the old days, the Ladák Rajas, whenever they heard that small-pox was prevalent in Kashmir, used to impose a 10-days' quarantine at Khalsi on all arrivals from Kashmir.

776 [130]QUEEN--giámo or giálmo or rgiálmo. The Queen-Empress of
177 India is known to Ladákis as "paldan hlámo" or "goddess Paldan." In pictures, the "Paldan Hlámo" one of the Buddhists' goddesses or fairies, is represented as sitting on horseback, not astride, as after the manner of Ladák ladies, but sideways: hence, as European ladies ride on side saddles, the Queen has been given the name of Paldan Hlámo. It is supposed that the Queen's children used to fly away into space, and converse with the fairies, but that latterly, as they have taken to eating pig's flesh, this power has been taken away from them.

524 QUOIT--lchaks i khorlo (the iron quoit) khábmo (the game). Ladákis have a game like quoits, only they use stones, which have to be thrown into a small hole in the ground.

● 525 RAFFLE TO--rgiánSHingtáng ches. Each man takes a stick and marks it, the sticks are all put into a bag together and a disinterested person draws out one stick, and the owner of it wins the raffle.

821 RAINBOW--záchoothung. The word "zà", means 'epilepsy" and "chhoo-
753 thung" means "water drink." Ladákis look upon the rainbow as the spirit of epilepsy; they say that one end of the rainbow is always in a stream, or other water, and that the phenomenon is caused by the spirit of epilepsy coming down to drink. If the shadow of a rainbow falls on any person, he or she becomes epileptic

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412 RAKE--kházey (wooden, with teeth); panka (small wooden, and with no teeth).

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

loose red trowsers, the ends of which are tucked into the boots, and a shawl over their shoulders; they go bare-headed, and wear their hair in a number of small plaits which hang down the back. On the top of their heads the married women wear a *pirák* or silver ornament from which depend strings of beads on both sides of their faces, and long tails of leather studded with coarse turquoises. The girls wear only a single turquoise threaded on the hair near the parting: this, like the snood in Scotland, is a sign of their being unmarried. In winter both sexes wear great-coats made of sheep skin with the wool on. In Láhaul the dress of the men is much the same as that worn in Kúlu, the only difference being that the coat is longer and of thicker and darker cloth, and that trowsers are always worn; the women, on the other hand, dress like those of Spiti, except that straw sandals replace the long boots. It is not easy at first to distinguish a Láhauli nun, if young, from a lad, as they shave their heads and dress like men.

Chapter III, B. — Social and Religious Life. — Dress of Láhaul and Spiti.

Horse-racing and shooting with the long bow are amusements common to both Láhaul and Spiti, and are practised at meetings held at particular seasons. Prizes are given at the races, and the rider of the last horse is subjected to a good deal of ridicule and practical jocking. The target at an archery meeting consists generally of a pillar of snow with a leaf for a bull's eye. The archers excite themselves by treating the pillar as an effigy of some traditional tyrant, and cry out "let the Rana of Ghfisa have it in the goitre" or "give the Kárdang *naplang*, one in the eye." Stakes of cash or grain are shot for.* Both Spiti men and Láhaulis have almost always got dice about them, with which they amuse themselves by gambling at odd moments. Evening parties are common enough, at which much *cháng* or beer is drunk, and men and women dance a kind of quadrille or country dance together in a very brisk and lively fashion to the music of flageolets and tambourines played by the *Bedas*.

Amusements.

In Láhaul as in Kúlu generally only one family lives in one house. The average number of souls is 5·7 per house and 5·5 per family. In Sára, that is the valley of the Bhága, it is common for several brothers to live together; but separation is becoming more common. In Pattan, where Hindúism prevails, division is the rule of the Spiti family. Mr. Anderson writes as follows:—

Constitution of the family.

"The number of souls per house is only 3·6, and per family 3·3. This is the result of the peculiar custom prevailing in Spiti by which the eldest son on his marriage ousts his father from the 'big house' and is himself ousted in return. Primogeniture prevails in Spiti; and the eldest son in the father's lifetime succeeds to the ancestral property, and becomes responsible for the revenue and other burdens incidental to its possession. The younger brothers go to the ancestral cell in the *gonpa* (or monastery), where they are entitled to maintenance. Should a *lámá's* (or monk's) elder brother die without issue, he may resign the priesthood and take possession of the ancestral house. The eldest son has to give up to his father two or three fields by way of maintenance. I was told that it was considered no hardship for the father thus to resign in his son's favour. This custom has given rise to the following names":—

* Formerly the bow was the weapon both of war and of the chase in these countries. Mr. Lyall remembers meeting in Spiti a man from Great Tibet who carried a very well made and powerful sling as a weapon of defence.

24: Peter E-5 (1950-1957) 1963 AJ1 Tibet AJ1
West Tibetans AJ4

during all my field work, both before and after World War II, with data and recorded facts which now make it possible for me to affirm without any hesitation that polyandry between father and sons is practised in Tibet, particularly in the two central provinces of Ü and Tsang, where it is most widespread. The following is the history of the progress of my investigation, which started with the collection of information from those who knew about the custom and ended with my actually meeting cases and interviewing them to find out how the arrangement functions.

I began in Lahul. It will be recalled that when I visited that valley, on the 21st of June, 1938, Thakur Partap Chand took me to see a polyandrous family in a house called Barun-pa (see above page 312–312). I took advantage of the cordiality which the Wazir of Lahul showed towards me to question him on the subject of the polyandry of fathers and sons about which I had heard from Dr. Kanshi Ram.

The informant immediately confirmed its existence and said that it was common knowledge, even in his part of the world, that, in Central Tibet, fathers and sons share a common wife in the same family, although the woman in this case must never be the mother of the boys. Nevertheless in Lahul the custom appeared rather strange and even repulsive, and it was quite usual for Tibetans from Tibet proper to be laughed at for this form of matrimony by the local inhabitants. They were accused of being "step-mother sharing people" which was meant as an insult. But at the same time, when playing dice, it was the custom to evoke such a shared step-mother as a means of bringing good luck to the thrower. When a seven was wanted, for instance, a special formula evoking the step-mother shared by both fathers and sons was repeated several times.

Another confirmation of the true existence of polyandry between fathers and sons in Tibet was obtained from the Reverend F. A. Peter of the Moravian Mission in Kye-lang on the 24th of June, 1938. He told me that the institution existed when the Mission was established in Lahul in 1854 as ancient records showed. At the time that his father, the late Bishop Peter, was appointed to the Lahuli capital in 1898, there were still some cases of this special form of polyandry to be found in the valley. The Reverend Peter said that he had heard that it had not yet died out in Spiti, although it was difficult to make sure because the local people kept it secret and unavowed. (As far as I know, polyandry in general is not officially practised in Spiti, the surplus males of a family becoming monks while the eldest alone inherits the family property. A certain amount of clandestine polyan-